

Inaugural Issue

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THE SIKH SANSAR is owned and managed by the Sikh Foundation, P.O. Box 727, Redwood City, California 94064, which is a non-political, non-profit organization dedicated to dissemination of knowledge about the history, literature, art, culture, and religious precepts of the Sikhs.

THE SIKH SANSAR: Sansar means universe. Traditionally the material universe was considered an "illusion" (Maya). The Sikhs consider the material universe as a manifestation of cosmic spirit. This journal will present the material and spiritual aspects of Sikh life.

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## Editorial

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It all began at the turn of the twentieth century. The 'Golden West' had been conquered and they were moving west—all of them—the rich and the poor, the adventurers and the entrepreneurs, citizens and immigrants alike. It is in this era that a handful of Sikhs came to California and Canada to seek new fortunes and an abode for their coming generations. With undaunted spirits they overcame the innumerable odds and hardships thereby laying the solid foundation of our small community in this distant and fascinating land—thousands of miles away from the Punjab. Typical of the Sikh tradition, within less than one generation they established themselves economically and started participation in the social political and economic activities in their local American society.

The second wave of Sikh immigrants came in the last decade as a consequence of relaxation of the U.S. immigration act. These Sikhs, however, differ from the original immigrants not only in their educational background but also in their social, religious and political attitudes reflected by the changes and advancements made in India during the last quarter of a century after achievement of the National Independence. The amalgamation of the old and the new Sikh has given the Sikh community a well rounded character and consequently we find Sikhs in practically every walk of life. Today we find Sikh farmers, businessmen, doctors, scientists, engineers, teachers, managers and entrepreneurs all over the United States of America and Canada. These are some of the finest professionals one can find anywhere in the world.<sup>1</sup>

Nevertheless, the Sikhs remain a miniscule minority in this great land, hence, an urgent need for dissemination of knowledge about the

Sikh religion and culture not only to the sympathetic Americans and Canadians but even more importantly to the Sikhs themselves. This need has been widely recognized and numerous local Sikh societies and Gurudwaras have mushroomed in most cosmopolitan cities of the U.S.A. and Canada.

Recognizing this need for a wider dissemination of knowledge about the Sikh religion and culture at a highly sophisticated level, the Sikh Foundation has undertaken a few unusual projects. Accordingly, the Sikh Foundation is now embarking on efforts towards a wider dissemination of information on Sikh culture, religion, history, art, music and activities of the local Sikh communities through this quarterly journal — THE SIKH SANSAR. The SIKH SANSAR is dedicated, as the punjabi word 'Sansar' implies, to shed a better light on "the Sikh universe."

The name for this journal was chosen from amongst nearly twenty other names considered, e.g.: Sikh News, Sikh Chronicle, Sikh Messenger, Sikh American, Sikh International, Khalsa Digest, Sikh Bulletin, Sikhs Abroad, Sikh Perspective, Sikh World and Deepak. The Board of Trustees and Editorial Board, after considerable deliberation, evolved the basic philosophy, policy and procedures to be followed by this journal. Accordingly, this journal will attempt to represent the total 'Sikh Experience.'

We have received considerable encouragement by some of the outstanding Sikh and non-Sikh scholars specializing in various areas of Sikh culture who have also accepted to join the Editorial Advisory Board. We are particularly fortunate in having the advice, contributions and support of such great scholars as: Dr. M. S. Randhawa (Vice Chancellor, Punjab Agricultural University),

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1. *Register of Sikhs in U.S.A. and Canada*,  
Sikh Foundation, San Francisco, 1972



Prof. Ganda Singh (the eminent historian), S. Khushwant Singh (author and editor, Illustrated Weekly), Prof. N. G. Barrier (Historian, University of Missouri), Prof. W. H. McLeod (Historian, University of Otago, New Zealand), Prof. Harbans Singh (eminent author and editor, Punjabi University) Prof. Harbhajan Singh (Punjabi Scholar, University of Delhi), and Dr. Kartar S. Lalvani (author and entrepreneur). We are also pleased to have consummated a reciprocity and

mutual cooperation arrangement with the SIKH REVIEW, SIKH COURIER, and VEEKAY WEEKLY.

The Patrons of the sikh Foundation, Trustees, Advisory Panel, the Editorial Board and Editorial Advisory Board all aspire to help fill the void of a regular Sikh journal in this great continent. In this new enterprise, we pray for the blessings of Waheguru and for the Help and assistance of all Sikhs and sympathisers.

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## LOVE

The flute of the Infinite is played without  
ceasing, and its sound is love:  
When love renounces all limits, it reaches truth.  
How widely the fragrance spreads! It has no end,  
nothing stands in its way.  
The form of this melody is bright like a million  
suns: incomparably sounds the vina, the vina  
of the notes of truth.

*Kabir*

## HIS LIVING FORMS

If God be within the mosque, then to whom  
does this world belong?  
If Ram be within the image which you find  
upon your pilgrimage, then who is there to  
know what happens without?  
Hari is in the East: Allal: is in the West. Look  
within your heart, for there you will find  
both Karim and Ram;  
All the men and women of the world are His  
living forms.  
Kabir is the child of Allah and of Ram: He is my  
Guru, He is my Pir.

*Kabir*

# SIKH REVIEW

## Message from the Editors of The Sikh Review

The Sikh Review is delighted to stretch its hand across half the globe and to congratulate its latest sister publication, SIKH SANSAR, which is being published from California, U.S.A. The Khalsai Nishan now seems to be firmly implanted in every continent of the world as an effective symbol of the Guru's Message.

Our contemporary in the New World is fortunate in having a distinguished galaxy of Sikhs on its Editorial Board and is breaking new ground in carrying Sikhism in a sophisticated form to the West.

The Sikh Review makes a solemn promise of full cooperation and friendship to SIKH SANSAR.

Long live SIKH SANSAR!



Managing Editor

# The Sikh Courier

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GREAT BRITAIN

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4th March, 1972.

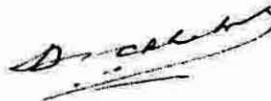
The Sikh Foundation U.S.A.,  
P.O. Box 727,  
Redwood City,  
California 94064,  
U.S.A.

Gentlemen:

We are delighted to learn that The Sikh Foundation has decided to publish a quarterly journal entitled SIKH SANSAR. You will fulfill a much needed demand for such a journal for the Western World when you can spread the message of our Great Gurus in this part of the World. With the high standard of your articles, excellent get-up and perfect organisation, I do believe that your journal would command great appreciation and respect everywhere.

On behalf of the Editors of The Sikh Courier and other members, we send you our best wishes for a grand success.

Yours sincerely,



A. S. Chhatwal  
Managing Editor

HARDIT SINGH MALIK  
7 Palam Marg, Vasant Vihar  
New Delhi-23, India



The Sikh Foundation in the U.S.A. is to be congratulated on its decision to publish a Quarterly Journal which will cover not only news of the many and various Sikh communities in the U.S.A. and Canada but also carry articles on Sikh History, Religion, Culture, Art, etc., contributed by eminent Sikh scholars and writers and others interested and learned in these matters.

I am convinced that such a journal if it attains the high standards which are expected of it will do much to spread knowledge in the U.S.A. and Canada of our religion, of the Sikh spirit, of our noble traditions, and of our achievements, and give some idea of the potentialities and possibilities of our faith in a world advancing so rapidly in technology but worried and distressed at the lack of a parallel progress in spiritual and humanistic development.

I wish you all who are responsible for this project and will be engaged in its fruitful implementation every success.

Sat Sri Akal and Sat Guru ji's blessings.

*H.S. Malik.*

**MESSAGE OF THE SIKH SPIRIT  
TO THE WORLD TODAY  
SARDAR H. S. MALIK\***

For, as society becomes more and more sophisticated with the advance of technology the personal and social problems that man faces become more complex and difficult and Man needs, more than ever before, Faith to serve as a stabilizing and balancing factor to sustain and strengthen his physical and psychological powers which tend to be unequal to the growing strains and stresses of modern living.

With the advance in man's knowledge of the Universe and his increasing ability to control some of the forces of nature there is a tendency to decry religion as out of date and unnecessary. This may be alright so far as many of the practices and ritual associated with religion, which have been brought in by the various churches and priests of all religions in order to maintain hold over the faithful are concerned, but is certainly not true of the basic principles on which all great religions are based. For, as society becomes more and more sophisticated with the advance of technology the personal and social problems that man faces become more complex and difficult and Man needs, more than ever before, Faith to serve as a stabilizing and balancing factor to sustain and strengthen his physical and psychological powers which tend to be unequal to the growing strains and stresses of modern living.

Guru Nanak, the Founder of the Sikh religion, started preaching his gospel about five hundred years ago when human society did not face the complex problems that it faces today when people all over the world live in tension and apprehensions about the future because of the availability to man of lethal weapons which, if unleashed, can wipe out life on this planet, and the absence of any parallel moral advancement

which would deter man from using these means for securing his ends. Guru Nanak's effort was concentrated on weaning man away from the prevailing superstitions which had taken the place of real religion and emphasizing the existence of a God who was the Father of all, Hindus, Muslims, Christians and others, of the rich as well as the poor, that He was within us all but could be realized only through Love. Anger, lust, false pride and selfishness were to be eliminated. When man realized his destiny and purified himself in this way he would look upon all human beings irrespective of caste or creed as brothers or sisters and there would be no reason for conflict. Guru Nanak devoted his whole life to this mission and Sikhism is solidly based on this noble and simple ideal.

The events of the two hundred years following the advent of Guru Nanak brought about the transformation of the Sikhs from a normal religious group bound by their reverence and love for the gospel of Guru Nanak into a militant people inspired by the teaching and example of Guru Govind Singh to service of the weak and the oppressed and fighting to death tyranny and religious persecution. For this purpose Guru Govind Singh turned the Sikhs into the Khalsa, a unique body of men, disciplined and well trained in the use of arms, which were to be

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\*Sardar Hardit Singh Malik is well known for his wide statesman, diplomatic and literary accomplishment. Starting as an Air Force officer Mr. Malik entered the famous Indian Civil Service. Thereafter he became Prime Minister of Patiala State and Indian Ambassador to various European countries, including France. Sardar Malik is a patron of the Sikh Foundation.

employed, however, not in aggression or acquisition of territory but only in self defense or defense of the weak who were the victims of the prevailing religious tyranny. These men were fearless in their dedication, ready to sacrifice all in the execution of their task, as their leader Guru Govind Singh had done, first his own father, then all his four sons, taught to believe only in victory even against heavy odds, never to accept defeat, literally invincible!

We hear much of democracy and are today witnessing all the abuses that have set in so many parts of the world which is turning democracy from the noble conception that it is into something that no longer commands respect. In Guru Govind Singh and his Khalsa however we had democracy functioning in its noblest form. A leader of outstanding personality, character, knowledge and wisdom, at the head of a people, also of high character, disciplined and self-respecting, with the Leader's authority based not on fear, but on love and respect and from the Leader's side, constant and generous tributes, admission that whatever he had achieved was due to his followers "Inhin ki kripa say sajjay ham hain" — democracy at its best. This was the secret of the almost miraculous achievement of the Khalsa, small in numbers but big in spirit, in bringing freedom to our land and our people. What the Sikhs are today, with their reputation for courage, enterprise and hard work, their refusal to accept defeat and to overcome with patience, faith and courage whatever adversities befall them is due to the great and noble inspiration of our tenth Guru and his achievements.

The Sikh ideal bequeathed to us by our Gurus may be briefly defined somewhat like this:—Faith in God as the Father of us all, Hindus, Sikhs, Muslims, Christians, Budhists, all of

humanity, from which follows naturally the conception of universal brotherhood from which follows again the elimination of all racial, communal or national animosity; the Human being having God within him can realize this high status only if he sheds all that is evil; lust, hatred, anger, selfishness, false pride, and cultivates love and toleration, love of his fellow human beings, love of God which can only come through love of humanity. Along with this character he must have the will to fight all evil and in doing so must be prepared to sacrifice his all in full faith of victory and never any thought of defeat. This spirit must at the same time not be allowed to develop into "Homain," the "I" which leads to so much evil, but be accompanied by a genuine sense of humility, belief that I, by myself, am nothing. What I achieve is merely as an instrument of the Divine Will.

What then is the message of the Sikh spirit for our world of today? Imagine for a moment a world in which men and women truly believe in universal brotherhood—"Nan koi Vari nahin begana Sagal sang ham ko ban aai"—No one is my enemy, no one a foreigner, with all I am at peace—in God being within us and thus rendering us incapable of unworthy action, in the elimination of hate and prejudice. Then, with this noble philosophy the concept of sacrifice and supreme effort in the service of the oppressed and the weak, together with the will to combat all that stands in the way until the task to which you are dedicated is accomplished. And all this in true humility without the disastrous "I" coming into it. What a world it could be, with this spirit there, with the great material wealth that has come to us with the advance of science and the wondrous resources that will be available to humanity as we move forward in faith, courage, love and humility.



## A RENAISSANCE OF SIKH LITERATURE

C. H. Loehlin\*

Guru Nanak is little known or understood in the West. Guru Gobind Singh is misunderstood as a vengeful militarist. The Sikhs are usually called Hindus. There is, however, growing evidence that the American majority wants to know and understand the Sikhs, and communicate with them. The time is ripe for carrying, through the "Sikh Sansar," the renaissance of Sikh literature and teaching to the culture and life of the West.

Researchers on Sikhism some thirty years ago found but little up-to-date literature in the field of historical or literary criticism. Fortunately, Dr. Vir Singh and others kept the literary light burning through poetry. This is not surprising, as Punjabis down from Vedic times have been poets at heart. However, with the 300th birth anniversary of Guru Gobind Singh in 1967, and of Guru Nanak's 500th in 1969 there arose a veritable renaissance of Sikh Literature, mostly prose. A good example of new light on a vital subject is Dr. Trilochan Singh's extensive and well-documented volume on Guru Teg Bahadur, which came out in 1967. To mention just a few other contributions in this period, there is Drs. Teja Singh and Ganda Singh's "Short History of the Sikhs" 1950; Khushwant Singh's two volume "History of the Sikhs" 1963 and 1966; Dr. W. H. McLeod's searching study of the Janam Sakhis relating to Guru Nanak, 1968; Dr. Ganda Singh's fascinating volume in Gurmukhi Panjabi on the "Hukam Nāme," 1967; and in the religious field, Dr. Kohli's "Critical Study of Adi Granth," 1961; and UNESCO's translations of "The Sacred Writings of the Sikhs," done by a group of Sikh scholars, 1960. The high quality of the work done is impressive, and augurs well for the future.

The proposed Journal, "Sikh Sansar," evidently plans to carry on this Renaissance to even fuller fruition. If it is published here in Califor-

nia, Sikhism will begin to take its rightful place in the culture and religion of the West. Its editorial policy of encouraging contributions by Western scholars also, although the main contributors must be the Sikhs themselves, is a happy example of cooperative effort and good will. By and large, the Americans have overlooked the Sikhs long enough. A recent example is the beautifully illustrated volume just published by the National Geographic Society on "Great Religions of the World." They do have a superb color plate of the interior of the Darbar Sahib in Amritsar, where the Granthi is reading the Holy Book; but the information on Sikhism is contained in a small inset in the chapter on Hinduism and is entitled "Sikhs Blend Hindu and Moslem Beliefs." This is inadequate, to say the least. Evidently there is work to be done here by the new journal.

The Sikh Gurus have shown remarkable ability to preserve and develop spiritual values that may have been lost or forgotten. Perhaps the "Sikh Sansar" can carry on this tradition. For example, Guru Nanak's "Barah Maha" with its vivid appreciation of nature preserves and develops the real spirit of the Rig Veda's Nature Songs; for to Nanak, Nature in her changing seasons and moods always pointed to the One True God; and even the hours of the day signified different aspects of the worship of the Supreme Being. Then, too, in his exalted con-

\*Dr. Loehlin is an eminent scholar and theologian. He spent thirty-five years in Punjab and was principal of the Baring Union Christian College. He authored "The Sikhs and Their Scriptures" and "Granth of the Tenth Guru Gobind Singh and the Khalsa Brotherhood."

ception of the Creator and Lord whose Essence is Truth, Guru Nanak brought back that Supreme Lord of the Heavens and of the Moral Order, Varuna, peerless in the most ancient Vedas but almost forgotten in modern Hinduism. Surely these verses from a Vedic Hymn to Varuna would have pleased Guru Nanak:

If we have sinned against the man who loves  
us, have ever wronged a brother, friend,  
or comrade,  
The neighbour ever with us, or a stranger,  
O Varuna, remove from us the trespass.

If we, as gamesters cheat at play, have  
cheated, done wrong unwittingly or  
sinned of purpose,

Cast all these sins away like loosened  
fettters, and, Varuna, let us be thine  
own beloved.

(Robert O. Ballou,  
*The Portable World Bible*, p. 34)

Guru Nanak is little known or understood in the West. Guru Gobind Singh is misunderstood as a vengeful militarist. The Sikhs are usually called Hindus. There is, however, growing evidence that the American majority wants to know and understand the Sikhs, and communicate with them. The time is ripe for carrying, through the "Sikh Sansar," the renaissance of Sikh literature and teaching to the culture and life of the West.

English monthly magazine from The Sikh Cultural  
Centre, 113/1-A, Chittaranjan Avenue, Calcutta-12, India

# THE SIKH REVIEW

1. Explains the mission of the great Guru Nanak.
2. Upholds the traditions and prestige of Sikhism.
3. Contains contributions by the highest authorities on Sikh religion and culture.
4. Offers a challenge to today's youth.
5. Its articles have broad and rational views.
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8. It appeals not only to Indian nationals but to others as well.

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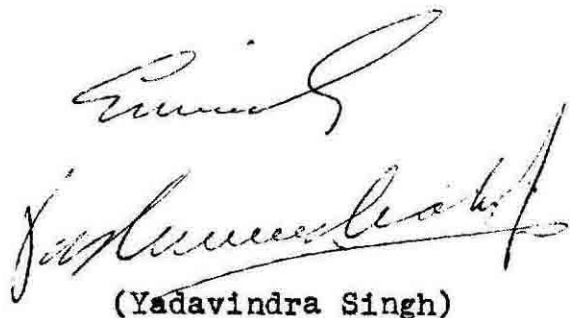
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BACKERSHAGENLAAN 19,

WASSENAAR (NETHERLANDS)

"This quarterly journal will bring out a great deal about the activity of the Sikh Foundation an activity which I do hope will increase and expand. The understanding of religions is nothing too difficult provided one takes the trouble of dispassionately probing. The Sikhs have grown through turmoil, the religion is a collection of all the beautiful things that other prophets preached. It is simple. Let me hope that everyone will endeavour to get to the essence of Sikhism wherein lies the essence of all religions of the world, which are away from man made complications".



(Yadavindra Singh)

*For his services to agriculture*

## Dr M. S. Randhawa Awarded Padma Bhushan

*Padma Bhushan is awarded "for distinguished service of a high order in any field including service rendered by government servants."*

**D**R M. S. RANDHAWA, Vice-Chancellor of the Punjab Agricultural University combines in himself the rare accomplishments of an outstanding administrator, scientist, art critic, scholar and writer. A retired officer of the Indian Civil Services, he held important posts in Punjab Government as well as the Government of India before becoming the Vice-Chancellor in November, 1968.

Dr Randhawa was born on 2nd February, 1909 at Zira, a tehsil headquarter in Ferozepur district of the Punjab. His ancestral home is in Bodal village of Hoshiarpur District. He studied at the Government College, Lahore where he obtained first class M.Sc. (Hons.) degree in 1930.

Dr Randhawa entered the Indian Civil Service in 1934 and served as a Magistrate in different districts of Uttar Pradesh. He became Deputy Commissioner of Agra in 1940 and of Rae Bareilly in 1942. In 1945, he was appointed Secretary of the Indian Council of Agricultural Research, New Delhi. Next year he was called back to executive work and posted as Deputy Commissioner of Delhi during the critical partition period. There are many stories still current in Delhi about his bold handling of very difficult situations.

After a short spell as Deputy Commissioner, Ambala, he was entrusted with the work of rehabilitation of the refugees in Punjab in 1949. This was another difficult assignment. He worked as Commissioner of Ambala Division from 1951 to 1953 and then Development Commissioner of the Punjab till 1955. For the next five years, he served as Vice-President of the Indian Council of Agricultural Research and Additional Secretary to the Government of India at New Delhi. He was later appointed Advisor (Natural Resources) to the Planning Commission. He was Special Secretary in the Ministry of Food & Agriculture, Government of India from 1964 to 1966, when he was posted as Chief Commissioner of the Union Territory of Chandigarh.

Apart from fulfilling various official assignments, he has written a large number of books on such wide apart subjects as agriculture and art, biology and rural development, natural resources and folk songs. In the words of Nobel laureate Dr C.V. Raman who reviewed his book *Beautifying India* "Dr Randhawa's career and the book under review alike illustrate the fact that it is possible to be a hard-headed man of science wedded to the pursuit of knowledge and the attainment of practical results and yet remain keenly alive to and appreciative of all that may be described in general terms as human culture".

*Beautifying India* was Dr Randhawa's first major publication. Another book on this subject called *Flowering Trees of India* appeared in 1957. Shortly later came such works as *Agriculture and Animal Husbandry in India* (1958), *Agricultural Research in India-Institutes and Organizations* (1958) and *Beautiful Trees and Gardens* (1961). His *Evolution of Life* for which the Kalinga award winner Dr Jagjit Singh is a co-author was published in 1968. On rural development, he published *Developing Village India, Studies in Village Problems* in 1951, *Out of the Ashes*, which is the story of the rehabilitation of refugees in Punjab in 1954 and *National Extension Service and Community Projects in Punjab* in 1955. An exhaustive study of the major farming communities of this country in four volumes called *Farmers of India* also came out during the period 1959-68. In the words of Professor J. K. Galbraith, one-time ambassador of U.S.A. in India, "Dr Randhawa's mind has ranged over nearly the whole sphere of knowledge of science and art, from soil conservation to botany, to city management, history, religion, architecture and art. I continue to be puzzled that one mild man could know accurately so much and to such good purpose".

Dr Randhawa's interest in art criticism started fairly early in his life. *Art of E.H. Brewster and Achsah Brewster* was published in 1944, *Art of Sushil Sarkar* came out in 1947 and *Art of Damayanti Chawla* in 1956.

These were followed by his world famous series of Pahari paintings. *Kangra Valley Paintings* appeared in 1954, *Krishna Legend in Pahari Paintings* in 1956 and *Basholi Paintings* in 1959. These were again followed by *Kangra Paintings of the Bhagavata Purana* in 1960, *Kangra Paintings on Love* in 1962, *Kangra Paintings of the Gita Govinda* in 1964 and *Kangra Paintings on Bihari Satsai* in 1966. His latest book in this line, *Indian Paintings*, which has Professor J.K. Galbraith as co-author was published in U.S.A. in 1968. Like all his earlier studies in art, this book also earned excellent reviews from the national and the world press. For instance *New York Times* described Dr Randhawa as "India's leading art historian" and said, "that is extremely informative, delightful, enchanting in the proper meaning of that cosmeticized word and offers what will be for many a first dazzling look at a robust and beautiful art".

Not only has Dr Randhawa made Indian paintings famous in the world, he has also encouraged and assisted the young painters, sculptures and writers. He is the President of All-India Fine Arts and Crafts Society, New Delhi since 1947. He is also the President of the Indian Akademi of Photography, Camera Society of India, Punjab Lalit Kala Academy. Chairman of the Chandigarh Museum Advisory Committee. He is a member of the Punjabi Advisory Board of the Sahit Akademi, New Delhi and a member of the State Advisory Board for the Department of Languages of Punjab Government.

Great honours have fallen his way in the field of science. He was the first Indian member of the International Jury for Kalinga Prize for popularization of science. He is President of the National Academy of Science and North India Science Association. He is also the Vice-President of the Indian Society of Agricultural Statistics, and member of the Executive Council of National Institute of Science. He is a member of the Board and Governing Body of the Council of Scientific and Industrial Research.

Dr Randhawa has been associated with the city of Chandigarh, and its Museum and Art Gallery in particular since its very inception. At one stage, when the idea of establishing this gallery was being abandoned for financial reasons, he prevailed upon the then Chief Minister, Sardar Partap Singh Kairon not to abolish and thus saved it from extinction. He is the Chairman of the Museum Advisory Committee and the Art Purchase Committee.

As Vice-Chancellor he has raised the Punjab Agricultural University to a level of international excellence. Among the scores of Indian and international agricultural scientists who have showered unqualified praise on the work and achievements of this University is the Nobel laureate Dr Norman E. Borlaug.

His service to the University only climaxes his life-long service to his State and the country. As Mr Khushwant Singh says, "Punjab owes more to this man than to any other Punjabi. He helped to put the State on its feet, he helps to keep its soul alive. He has done more for his country in projecting aspects of its culture than any other Indian alive."

The three main pulls in Dr Randhawa's life have been the quest for knowledge, the perception of the beautiful and the advancement of society. These objectives have earned him respect among the most eminent people as well as the masses. In the words of the artist, Svetoslav Roerich, "all those who have the progress of man through the quest after knowledge, beauty and service of man at heart will feel a great debt of gratitude to M. S. Randhawa for his splendid, enlightened and dedicated work."

This year, 1972, he has been awarded Padma Bhushan by the President of India.

## PROBLEMS OF PUNJABI LANGUAGE AND LITERATURE

Dr. M. S. Randhawa

As Max Muller observes, "If there is one safe exponent of national character, it is language. Take away the language of a people, and you destroy at once that powerful chain of tradition in thought and sentiment which holds all the generations of the same race together." A person who gives up his language is like flotsam and jetsam. Punjabis must not allow this to happen to them, whether they are in Punjab, in other states of India, or in any other part of the world.

Before I share my views with you on the problems of Punjabi language and literature, I would like to give my observations about the essential nature of literature. I feel it is ultimately ethical. The aesthetic and the material attainments of our age do not by themselves constitute the very essentials of art and culture, which in the last analysis are to be determined by the mental disposition of the individuals. The writer should be a seeker after truth like the scientist, and he should be motivated by ethical motives.

We can attribute a real meaning to the world and to life if we adopt an objective attitude to life. As long as we look on our existence in the world as meaningless, there is no point whatever in desiring to achieve anything in the world. Great literature is the outward expression of inner feeling. Art and literature should permeate our lives. Einstein once remarked about Max Planck, the physicist, that the emotional condition which fits him for his task is akin to that of a devotee or lover. This could also be true of genuine writers whether the subject of their studies is art, literature or science, for creative mood is the same.

Now I wish to share my views with you on the problems of Punjabi language. With the attainment of the status of official language of

the state, many possibilities of its further development have arisen. They are in themselves so vast that it is not possible to keep pace with them individually. Punjab Government is putting in its best efforts but several aspects of the development of the language are such that they cannot be tackled merely at governmental level. This calls for a strong association of Punjab literateurs on a non-official level. I consider Punjabi Sahitya Akademi an institution of this kind, because it is the most representative association of the Punjabi writers, teachers, journalists and lovers of literature.

I am glad to note that Punjabi language is being given recognition in West Punjab also. A new department of Punjabi language and literature has been set up in the West Punjab University, Lahore. In the 98 years of its long history, it is for the first time that Punjabi has been offered as a subject for post-graduate studies. It is heartening to note that the Vice-Chancellor of the West Punjab University, Lahore, Prof. Allauddin Sadiqi, is also the head of the Punjabi Department. This indicates the importance which that university is giving to the study of Punjabi. Even though Punjab has been divided, yet this partition is only political. The bond of language, literature and culture continues. It is indeed heartening to know that people on both

\* Truly a Renaissance man, Dr. Randhawa has published scores of books on farming, Indian art and history. At present he is Vice-Chancellor of the Punjab Agricultural University and a member of the SIKH SANSAR Editorial Advisory Board.



sides of the border are making sincere efforts to develop their mother tongue. There is appreciation of Punjabi radio programs on both sides of the border. All these trends should be encouraged so that love and friendship develop among Punjabis irrespective of religious and political barriers. Unfortunately, we have two Punjabs, but it should not lead to two different Punjabi languages. Punjabi on our side of the border should not be Sanskritised and Punjabi on the other side of the border should not be Persianized. Thus, there is a great responsibility on the teachers and the men of letters in both the Punjabs. They should keep the language close to the spoken idiom and should not borrow indiscriminately from other languages.

Now I would like to say something about the script. A script is not merely a dress of language which may be arbitrarily changed. In fact, it is like its skin which is organically connected with it. So far the best script for Punjabi is *Gurumukhi* in which all the sounds of Punjabi can be adequately expressed. Aesthetically too it is a beautiful script on account of the roundness of its letters. Though the Moslem writers have been using Arabic script but its inadequacy for writing Punjabi is obvious. That is why in the West Punjab University, Lahore, they have now made it compulsory that one of the papers in the M.A. examination in Punjabi should be in *Gurumukhi* script. Gradually they will have to adopt the *Gurmukhi* script in toto as it is the best medium for the expression of this language, and also for reading as it is phonetic.

We will have to translate important works of science and literature in Punjabi so as to make it the medium of instruction. For this, we require new vocabulary. If every writer begins to coin words according to his own inclination, chaos would result. Punjabi Sahitya Akademi will have to give a lead in this direction too. The Educa-

tion Commission of 1964-66 strongly recommended change in the medium of instruction. The Indian Parliament also passed a resolution in 1968 to this effect. Sardar Surjit Singh, Punjab Education Minister, has called upon the universities and other literary associations to co-operate with the government in the scheme for the change in the medium of instruction. It is, therefore, our duty that we should rise to the occasion to fulfill these requirements. We should ensure that while borrowing technical terms from other languages the original structure and character of our language are not ignored. We should borrow such words from other languages as may be easily absorbed in our language so that it remains simple and forceful.

I would like Punjabi writers to be conscious of cultivating the art of writing. We should make a determined effort to learn from the developed languages of the world like English, which is the best example of the supreme manifestation of vitality and force. So long as our own languages lack that vitality and force, there is no harm in our making a concurrent use of English for higher and technical education. Let our language be not extravagantly exuberant, but it should be flexible without losing its natural delight and freedom. If we give up English and have a Sanskrit-based Punjabi in its place, we may acquire a degree of orderliness, precision and formality, but it is bound to stiffen our language. In order to retain suppleness and flexibility, we shall have to give it the infinite variety of English. Good writing is a strenuous intellectual task, not to be achieved without the exercise of the best trained and most deliberate rational faculties. Let our writing be not dominated by ignorance, and traditions. Let us face the situation with courage, and patience. It is for this reason that I am not in favor of throwing overboard English, the richest language in the

world today. Let us not forget that the Punjabi genius stands for seasoning all acts of grace with the salt of the accumulated wisdom of this age. Let our knowledge of English be the salt to flavor our mother tongue.

Great difficulty is being experienced in teaching sciences in Indian languages. It is largely due to the fact that modern science grew in Europe and America in the last two centuries and our languages are inadequate to explain many concepts of science, just as English language is inadequate to explain mystical concepts of Upanishadas and Vedant. For a long time the students should be given the option of answering examination papers in English or Indian languages. This bilingual phase should continue for a number of years till the students themselves ask for full change. Here we should not ignore what recently happened in Tamil Nadu where people are so much attached to their language. Those very students who were keen to immolate themselves for Tamil now want to continue their science studies in English. Sustained efforts should be made to produce sound textbooks which are well illustrated. Without sound preparation for the switchover results may be disastrous. If these precautions are not observed there will be drop in standards and the students will also have to face employment difficulties when they go outside their states.

Teaching of English should on no account be allowed to suffer. English is now an international language and also the language of the educated in India. Through English we keep in touch with the world thought in science and literature and this window should not be closed. In fact, fertilizing currents from English should continuously impinge upon Punjabi so that it is revitalized, and it builds up organic contact with modern science and technology.

Many changes have taken place in northern India since 1966 and the most significant of all these changes has been the emergence of the states of Punjab, Haryana and Himachal. The creation of these states is no parting of the ways, but more or less is a matter of convenience for meeting the linguistic and cultural aspirations of the people inhabiting these regions. It is essential that the people of the Punjab and neighboring states should not forget their mutual obligation of enriching each other's culture through a corporate effort. It is for this reason that I would like the Himachal and Haryana Governments to give proper place to the teaching and cultivation of Punjabi. Himachal is a comparatively less developed region and it would be advantageous for the people of that state to learn and cultivate Punjabi for economic mobility. A large number of people from Kangra District are working in the towns of Punjab and there are some jobs for which they are particularly suited. Instead of being confined to the hills let them come to Punjab in larger numbers. Knowledge of Punjabi language would equip them for these job opportunities. Similarly, Haryana will be more stable if they keep their substantial Punjabi population satisfied by allowing them a full opportunity to cultivate their language and culture. It is for this reason that I stand for closer cultural contacts even with West Punjab in Pakistan.

Before I close, I must appeal to all Punjabis to love their language. This particularly applies to Punjabis who live outside India. The young generation in their eagerness to learn English are forgetting their own language. Future will show that it would be a great tragedy. They would forget the noble teachings of the Gurus, and the great ancient culture of Punjab. As Max Muller observes, "If there is one safe exponent of national character, it is language. Take away the language of a people, and you destroy at once

that powerful chain of tradition in thought and sentiment which holds all the generations of the same race together." A person who gives up his language is like flotsam and jetsam. Punjabis

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KIRPAL SINGH NARANG  
M.A. (Hons.)  
VICE-CHANCELLOR



PUNJABI UNIVERSITY  
PATIALA (INDIA)  
September 27, 1971

MESSAGE

The news of a quarterly journal coming out under the aegis of the U.S. Sikh Foundation will be widely welcomed. There is at the moment a considerable amount of interest in Sikhism in some of the Western countries, especially the United States. Work on the sociological aspects of the Sikh community has gone on at a few of the American universities for some time, but there has been very little acquaintance with its philosophical and spiritual ethos. In consequence, the Sikh faith is not as well known in the United States as it ought to be - and this in spite of a small Sikh community, small in numbers but otherwise viable and enterprising, having been established there and in Canada for several decades. The Hindi Association of the Pacific Coast formed on April 21, 1913, was primarily Sikh. This society began the revolutionary campaign for India's freedom which is popularly known as the Ghadr movement.

The celebrations the Sikhs have lately had to commemorate the birth centenaries of Guru Nanak and of Guru Gobind Singh have focussed fresh attention on Sikhism. Their institutional aftermath in India and in countries abroad has opened new possibilities for scholarly exploration and exchange in the field of Sikh studies. Your journal, which is the product of this stimulating situation, will thus be significant and influential. It could help in channelizing this enthusiasm, in getting the American academic circles interested in the study of Sikh religion, culture and tradition and in establishing meaningful communication with scholars and intellectuals in India and other countries. While sending you my greetings and best wishes, I would specially urge that for this quarterly you set yourself highest standards of research and literary excellence and maintain a tone of objective investigation and presentation. As I know you, you will start out with nothing less than this.

*Kirpal Singh Narang*  
(Kirpal Singh Narang)  
Vice-Chancellor



## ESSENCE OF GURU NANAK'S TEACHINGS

Kirpal Singh Narang\*

Unlike most of the Indian philosophers and saints, Guru Nanak does not dismiss the material Nature as a delusion and reject its objects as fantasies. His concept of Maya is different from that of the classical thinkers. He took cognizance of the reality of this world. Withdrawal from the worldly life, Guru Nanak said, was the negation of faith. The man of faith was not to retreat from the world.

Guru Nanak stands in human history as one by whom mankind has been able to know God more fully. He was the harbinger of a new era in man's religiousness. Through him has come to man a vivid message of love, unity and equality. Our century is one deeply concerned with increasing understanding among men and easing the tensions that separate them. Religiously inspired hatreds we, now, can recognize as a denial of religion, not its fulfilment. Guru Nanak repeatedly emphasized that the purpose of life is not to follow a certain pattern of life as prescribed by some religious denominations and their priestly classes, but to learn how to tune one's life to the "Word of God" which he calls "Shabad" or "Nam." It is only by attuning to this Divine power within man, says Guru Nanak, that one can lead the life according to Lord's Will which alone can give one "Sahaj" or Supreme Bliss.

Religious zeal, modern man knows, must be turned to deepening our commitment to human

happiness and understanding. Such concerns were certainly not a part of the sixteenth century world in which Guru Nanak lived. But, he set out on his teaching mission with the pronouncement: "There is no Hindu and there is no Musalman." In saying this, he was pointing to the great truth, viz,— the essential unity of men and calling them to a fraternity, a religion large enough to embrace all and inviting them to search for the inner and vital core of spirituality which lies beyond all particularisms.

Unlike most of the Indian philosophers and saints, Guru Nanak does not dismiss the material Nature as a delusion and reject its objects as fantasies. His concept of Maya is different from that of the classical thinkers. He took cognizance of the reality of this world. Withdrawal from the worldly life, Guru Nanak said, was the negation of faith. The man of faith was not to retreat from the world. In Raga Asa, Guru Nanak proclaimed:

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ  
ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਸ਼  
ਸਚੇ ਤੇਰੇ ਕਰਣੀ ਸਰਬ ਬੀਚਾਰ  
ਸਚਾ ਤੈਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ  
ਸਚਾ ਤੈਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮੁਣੁ  
ਸਚਾ ਤੈਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ

\* S. Kirpal Singh Narang, the eminent scholar and educator, is the Vice-Chancellor of the Punjabi University, Patiala. Previously Registrar of Punjabi University, he is also a patron of the Sikh Foundation.

Real are Thy realms and real Thy universe  
 Real are Thy worlds and real the  
     created forms.  
 Real are Thine acts and real Thy purposes;  
 Real is Thy fiat and real Thy court.  
 Real is Thy order and real Thy word  
 Real is Thy mercy and real Thy mark of  
     grace.

What he wanted was that the people should understand the true nature of this world and its objects and accordingly cultivate a proper attitude towards it. "Live in the world, yet be not of the world. Worldly temptations, worldly gains, worldly pain and pleasure should not disturb one's equipoise and balance. The Guru and

the Divine Word should be the support." In Raga Suhi, Guru Nanak lays down how a truly religious man should live in this world. "*Anjan-Mahi-Niranjan Rahive*" i.e., Abide pure amidst the impurities of the world," was the gist of his teaching and this is elaborated in the following hymn of Sri Adi Granth:

ਜੋਗੁ ਨਾ ਬਿਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ।  
 ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੁੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਝੀ ਵਾਈਐ ।  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ।  
     \*\*\*  
 ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਨਾਈਐ ।  
 ਜੋਗੁ ਨ ਦੈਸਿ ਦਿਸਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ।  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ।  
     \*\*\*  
 ਸਤਿਗੁਰੁ ਭੈਟੇ ਤਾ ਸਹਸਾ ਡੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ।  
 ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਨਾਥੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ।  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ।  
 ਨਾਨਕ ਜਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ।

Religion lieth not in the patched coat  
the Yogi wears  
Not in the staff he bears,  
Nor in the ashes on his body.  
Religion lieth not in rings in the ears,  
Not in a shaven head,  
Nor in the blowing of the conch-shell.  
If thou must the path of true religion see,  
Among the world's impurities, be of  
impurities free.

Religion lieth not in visiting tombs,  
Nor in visiting places where they burn  
the dead  
Not in sitting entranced in contemplation,  
Nor in wandering in the countryside or  
foreign lands,  
If thou must the path of true religion see,  
Among the world's impurities, be of  
impurities free.

When a man meets the true Guru  
His doubts are dispelled  
And his mind ceases its wanderings;  
Drops of nectar pour down on him like rain  
His ears catch strains of sahaja's  
celestial music  
And his mind is lit up with knowledge divine.  
If thou must the path of true religion see,  
Among the world's impurities, be of  
impurities free.  
Sayeth Nanak, if thou must be a real Yogi  
Be in the world but be dead to  
its tinsel values.

His approach was thus positive, not pessimistic nor that of an escapist. But while living in this world Guru Nanak held, one was not to be slave of the worldly objects. The material objects, Guru Nanak argued, were made for man and not man for them. He should possess them and not be possessed by them.

## II

Guru Nanak then tells us how to gain mastery over the self by which he can rise above worldly possessions. For this he prescribes "A ceaseless search within to know one's real self." To be successful in this search, one, *Saya*, Guru Nanak, one has to take the support of two things, the Perceptor or Guru and the Divine Word.

Guru Nanak, in *Sri Raga* and *Raga Asa*, mentions the importance of these two:

ਗੁਰਮਤਿ ਸਜਚੀ ਹੁਜਤਿ ਦੂਰਿ  
ਬਹੁਤੁ ਸਿਖਾਣਪ ਨਾਯੋ ਧੂਰਿ  
ਨਾਯੋ ਮੈਨੁਮਿਟੈ ਸਚ ਨਾਇ  
ਗੁਰਪਰਸਾਦਿ ਰਹੈਨਿਵ ਨਾਇ ।

The teaching of the Guru is true,  
It rids the mind of obstinacy,  
All other clever devices are but accumulation  
of dust  
Dust that settles on the minds is  
wiped away by the Name,  
By the grace of the Guru, the mind  
remains attached to Him.

The seeker's ultimate goal, as said before, is to merge his individual will into His Will, and for the realization of this Guru Nanak, in his compositions, also gives complete and detailed instructions as to how best one by self-analysis (*Apa-chine*), *Simran* and *Dhyan* and also through *Surat-Shabad Yog* attains the state of absorption with the Lord.

According to Guru Nanak, the first step in the way of self-realization which precedes God-realization is that one should understand the nature of the mind. Mind is controlled by senses and the senses by material objects and pleasures.

Unless the mind is diverted inward and upward," the sensual pleasures and demands will not let you have real bliss and joy. You may have every worldly comfort, but you will not have peace of mind till you have a complete mastery over your senses and the self. So long as mind does not go "inward and upward," some lurking fear or distraction will always be there to disturb its equipoise. Supreme joy and Bliss, which come only through conquest of mind and to which everyone of us, being Divine, has a birth right, can be had only by surrendering the mind to the Will of the Supreme, through love and not fear. For this

Guru Nanak says, you will have to attune yourself to the Law of Love, which is the Supreme Will. You have to rise above hate, malice, fear and envy. You can either think about your petty self and the demands of the senses or of the Divine Love. Once you make up your mind to fall in line with His Will, i.e., the adoption of the Law of Love, then you will have to choose the path of *Surat-Shabad*, the only effective path in this dark age of *Kalyuga*. This path of mastery of mind and living in the Lord's Will is the vital core of Guru Nanak's spirituality. He says that man's consciousness, i.e. *Surat* is to be drawn away from the senses and worldly objects and is to be attuned with the *Shabad* and *Nam*, i.e., the Divine Melody or the Eternal Life Current. This *Shabad* or Celestial Music or Unstruck Music of the Divine Word is within every human being irrespective of caste, color and creed. It is also within the ignorant as well as the educated, rich and poor. Joseph Leeming in "yoga and the Bible" has beautifully summed up the purifying

role of this Divine Word in the following lines:

"When the soul is brought into contact with the powerful and purifying music of the sound current by a perfect master, it is drawn up to higher spheres, and all lower tendencies are wiped out. The five passions or enemies of man—lust, anger, greed, attachment, and egotism—are driven out by the transcendent melody. Thus it is only by listening to the divine strains of the audible life stream that we can finally overcome all temptations and become truly pure in heart."

Joseph Leeming further observes that this Divine Word or *Nam* has two aspects "a centrifugal flow and a centripetal flow. It radiates outward from God and it flows back towards God. Moving upon the current, all life and all power appear to flow outward to the uttermost bounds of creation, and again upon it all life appears to be returning to its source."

१६

## Introduction to International Punjabi Society

Sardar Meharban Singh Dhupia who is a unifying force in many fields, after his several visits abroad thought of creating an organization which could function as a living organism of the Punjabis scattered in various parts of the world. His ideas found a ready response in me. During my experience I had seen that the adversities suffered by them during the period of partition and otherwise had inspired the Punjabis in their new places to adapt themselves to the surroundings and to work hard in order to establish themselves once again. In foreign countries they had earned the reputation for hard work and adjustment.

A vigor runs in the Punjabi blood. Whatever be the religion, caste or creed the Punjabi culture is the basic unifying force. It was decided, therefore, to have the INTERNATIONAL PUNJABI SOCIETY. The very concept was to have a modern outlook and to base the organization so as to fit in the widening horizons.

As a unifying forum the Society has established cultural centers abroad. These centers were intended to function in such a way that the Punjabis living in different places could join together to work for mutual welfare. Punjabi

folklore and culture and literature although having high tradition are running forward in ever expanding dimensions. Cultural activities divorced from all political mindedness could create real unity of minds. This organization which has now a center in the United Kingdom and the United States of America is not only limited to those countries. It has its centers in Canada and Thailand as well. It is going to have its organizational centers in Germany and other different countries of the world. This organization offers love and amity and hopes to receive the same in response. It is hoped that the Punjabis in this country and abroad functioning through the various centers of this organization through cultural activities will always maintain a harmonious atmosphere and keep Punjabis together. This organization with open doors welcomes all Punjabis. It has its portals open to non-Punjabis also who love Punjabi culture and who would like to be associated with it.

*Gurmukh Singh*  
Musafi

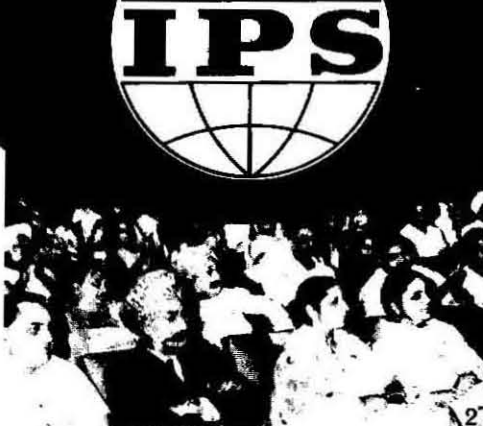
President

INTERNATIONAL PUNJABI SOCIETY





# International Punjabi Society PRESENTS A ROUND-UP



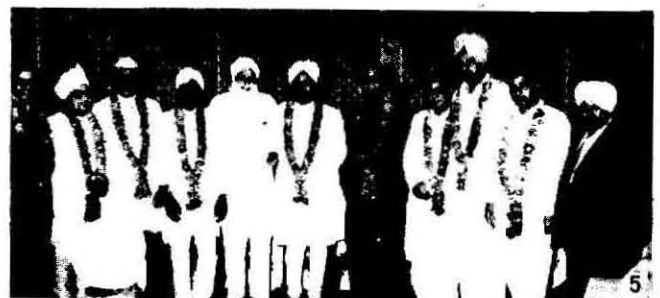
1  
Shri G.S. Pathak, Vice President of India, extreme left with Sardar Hukam Singh, Governor, Rajasthan and Patron of the Society, arriving to attend the Annual Function of the Society. On the extreme right is Shri Meharban Singh Dhupia, General Secretary of the Society.

2  
Hon'ble Justice Prakash Narain and Hon'ble Justice Pritam Singh Safer with their ladies, watching the cultural programme arranged by the Society.

3  
Famous film-star Vyjayantimala who is now married to Dr. Bali, life Member of the Society. Dr. Bali is on her right.

4  
Giani Gurmukh Singh Musafir, M.P., ex-Chief Minister of Punjab and President of the Society, is seen garlanding Air Chief Marshal Arjan Singh, before leaving India as India's Ambassador to Switzerland.

5  
Punjabi M.P.s who have been elected for the Lok Sabha this year in India. In the centre is seen Shri G.S. Dhillon, Speaker, Lok Sabha and on his right is Giani Gurmukh Singh Musafir, M.P., President of the Society.



Head Office : New Delhi.  
Branches : U. S. A., U. K., Canada,  
Japan, Singapore, Hongkong, Malaysia,  
Thailand.

International Punjabi Society is three years old now ! Founded with unprecedented enthusiasm today it provides forums for Punjabis living in and outside India to get together, exchange views and recreate themselves through cultural programmes - the object being to cultivate a feeling of commonness to each other on one hand and to popularise their culture and literature, on the other.

Although still in its infancy, it is looking up to a roaring future when it ties up all the Punjabis throughout the world with a common link.

Its membership includes many well known personalities, writers, film producers, actors, lawyers and businessmen. And it is swelling fast !

# Local News

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*Gurnam Singh Sidhu, Ph.D.*

This time the Local News editor has presented the news as submitted to him without much editing. In future, we hope to receive more comprehensive news from most of the places in Canada and the United States, wherever the Sikhs reside. We would appreciate your submitting us news from wherever you are.

## I. CALIFORNIA

### 1. Yuba City

The 500th Birth Anniversary of Guru Nanak, the founder of the Sikh faith, brought its blessings to the Sikhs in California. The new Gurdwara, with its very costly and majestic building, adorns a three-acre site as a visible testimony to the love and devotion of the Sikhs for their Gurus.

The pains of conception were long and regular. There has to be a place of worship for the faithful. The darkness yielded to the full moon. The determination soared high with the Sikh flag. The few clouds moved and kissed the feet of the flagpost. And there, amid joyous cries of Sat Sri Akal, the birth was complete. A devotee, Sardar N. S. Kapany, paid the fee for midwifery of this auspicious birth.

A year later, on December 20, the building was completed. The openness of the Faith the open arms of the Sikhs, the open-heartedness of the city, made the Open House an eye opener. The Holy Book was opened. And there came a steady stream of opened purses through the open gates.

When the Guru spoke, the Sikh responded. When the Mayor spoke, the City responded. When the Press spoke, the country and

the world responded. With the Anhad Shabad, the universe responded. Come and visit the Shrine. It speaks for itself. To a great many of us, perhaps, it has the last Word!

The Temple is located at the corner of Young and Tierra Buena Roads, Yuba City, California. The mailing address is: Sikh Temple of Yuba City, P.O. Box 1353, Yuba City, California 95991.

*Hari Singh Everest*

### 2. San Francisco Bay Area

The number of Sikhs in the San Francisco Bay Area, within a radius of about fifty miles from the San Francisco-Oakland Bay Bridge, has increased during the last year to well over 250 families or a thousand individuals. Most of the religious and other Sikh community activities in this area are held under the auspices of the Sikh Center. On the third Sunday of every month Shangrand is celebrated in someone's home. The Sikh Center has used the auditorium of the International House at the University of California, Berkeley for the last two years to celebrate the birthday of Guru Nanak. Now the Sikh Center is in the process of purchasing the 20th Century Club building at 2716 Derby Street in Berkeley for use as a Gurdwara.

The death of Sardar Santa Singh Pannu in September 1971 was a serious loss to the Sikh community in California. His leadership in and financial support of Gurdwaras in California, his activities as a member of the Gadar party and his contributions to charitable causes are well



known. The memory of his deeds will always be with us.

The political upheaval on the Indian sub-continent has affected the travel plans of many of our expected visitors. The year 1971 provides a contrast to the autumn of 1970. When Giani Gurmukh Singh Mussafir, S. Parkash Singh Badal, H. E. Hardit Singh Malik, and the late H. E. Manjit Singh were with us, all within an interval of a few weeks.

*Gail Sidhu*

## II. CANADA

1. Sant Baba Amar Singh Ji and Sant Baba Meehan Singh Ji were in Vancouver recently on their world tour of Sikh parchar. Diwans were held in most of the Gurdwaras of British Columbia. Their enlightening discourses on Sikh religion have left a lasting mark in the hearts of many people. Amrit parchar was performed in Vancouver for the first time in recent memory.

2. Dr. Ganda Singh, the eminent scholar of Sikh history, who is also a member of the Editorial Advisory Board of the SIKH SANSAR, is expected to re-visit Canada next spring to complete his work on the history of Sikhs in Canada and the United States.

*Kesar Singh Khalsa*

## III. NEW ENGLAND

In a meeting held at Pampanusec, Vermont in June 1971, the by-laws of the new organization named the New England Sikh Study Circle (NESSC) were passed by the chapter members. This organization pledged to promote three broad objectives:

1. To promote study of the Sikh religion, history, and traditions.
2. To organize Sikh religious services, study circles, and celebrations of the

Sikh historical days.

3. To work towards establishment of a center of Sikh worship and cultural activities in New England.

The membership was made open to all adults who subscribe to the objectives without regard to their religious affiliations, sex, or national origin. Dr. Manohar Singh Grewal of Boston was elected as the first president of the organization.

The idea of this organization was conceived by young Sikhs gathered in Boston to celebrate the 500th birthday of Guru Nanak. After the celebration an informal meeting was held in which a committee of three (Dr. Manohar Singh Grewal of Massachusetts Institute of Technology, Dr. Harbans Lal of Rhode Island, and Sardar Harpal Singh of Harvard) was charged with working out the details and draft the by-laws.

NESSC has been organizing religious services in various cities of New England and celebrating important days in the Sikh tradition. Celebration of Guru Nanak's birthday was one of the recent activities. The Sikhs from various states of New England and from New York attended this celebration held in Kingston, Rhode Island.

*Bhai Harbans Lal*

## IV. NEW YORK

1. The Sikh community of Buffalo and Niagara Frontier region has formed the Sikh Cultural Society of Western New York, to fulfill the spiritual and cultural needs of the local community. Present activities are limited to a monthly *Satsang-Langer*. Future plans include a Sunday school for Sikh children and other cultural activities.

2. Mrs. Helen Surjit Singh has just finished the translation of *Sri Japji Sahib* into Spanish and hopes to publish it very soon. Mrs. Singh

was born in China, spent most of her youth in South America, holds a Master's Degree from the University of St. Louis, and is now a house-

wife married to Dr. Surjit Singh, Associate Professor of Chemistry at the State College of New York at Buffalo.

*Harbans S. Grover*

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## Obituary



### A Gur-Sikh Passes Away

THE SIKH SANSAR is grieved to learn about the sad demise of S. Khazan Singh Jahl, on 10th June 1971, at Yuba City, after a prolonged illness.

The Sardar was born in 1906, in Kuala Lumpur, Malaya. His father died when he was only two years old, and the family moved back to India. After completing his high school studies, the young Sardar joined the Hewitt Engineering College, Lucknow, U.P., for the overseer course. In 1935, Sardar Jahl migrated to Fiji and joined the Royal Police Force. During his 12 years of service with the police, he helped the Indian community to keep their disputes out of the courts. After leaving the police service he started his own business. In 1955 the family, again migrated to USA. There he

switched to orchard business.

Sardar Jahl was a simple and straight-forward man. He was very much interested in the service of other people. He was an Accredited Representative of THE SIKH REVIEW, Calfutta, and its Life Member as well. He helped establish the Sikh Study Circle Library, in Yuba City, for which he donated both the books and money. He took a leading role in persuading the Sikh community for building a Gurdwara in Yuba City. Although he did not have a chance to enjoy the Gurdwara facilities, his family set up a memorial in the building, in his name, without naming him! May the Almighty bless his soul with eternal happiness. THE SIKH SANSAR shares the deep sense of loss and grief with the bereaved family.

*H. S. Everest*

# Letters to the Editor

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Dear Chief Editor:

Thank you for your telegram.

I feel honored that you have accepted my story for publication in your esteemed journal SIKH SANSAR. It was, surely, your sense of appreciation, rather than any excellence in my reporting, that led to this decision.

I agree that almost all the details in my story, match the description of the city of Rupar, in the Punjab. However, the name of the city I tried to describe, was Yuba City, and not Rupar. It was, no doubt, my way of saying things which caused the confusion. I should not have been so poetic. I left too much to the imagination of the reader.

For example: In my story the *Land of Five Rivers* was Sacramento Valley. The river Sutlej was Feather River. The rest of the four rivers—American, Bear, Yuba and Sacramento. My Bhakhra, the Oroville Dam. My Govind Sagar, the Oroville Lake. The city of Anandpur Sahib, the nearby town of Paradise. The Shivaliks, the Sierra foothills. There was Naina Devi, our Mount Shasta. And yes, the Jawalamukhi, the Lassen Volcanic Park. Obviously, I was carried away by my imagination. Yet, the reality was not left far behind. The water, like the water in the Punjab, had the same urge to run downward. The distant hills had the same charm. The fire in Jawalamukhi and in the Lassen Volcano has the same way to burn things!

I assure you, chief, the Sikh Temple in Yuba City, is much like any Gurdwara in Rupar. In the city bazar, here, a Sikh shopkeeper wears the same black turban. A liquor store (sharāb dā thēka) is run by a Sikh. Again, you can meet

Sikh children inside the classroom, the Sikh teachers in the local schools and colleges. The local radio station, KUBA, airs songs, news and features the same way as does the All India Radio in Jullundur. The local Yuba College offers courses in Punjabi Language and Culture. Like in Rupar, Sikh lawyers, Sikh doctors, Sikh engineers and Sikh nurses live and work in Yuba City. A few of the city, county and state employees are Sikhs.

Out of the city, on the farm, the Sikh farmers have brought the “green revolution” to the “green drop.” Green drop, in effect, refers to the stage of super abundance in food production. And the man with the flowing beard whom we stopped to ask our way to the Sikh Temple, was an American Sikh.

Did you say, chief, my riding with the Sikh taxi driver looked like a fiction? Not really, sir. I did not make it clear that the capital of the state was Sacramento, not Chandi Garh. The distance in miles and kilometers was not well understood by me. The taxicab I hired to go to Yuba City, belonged to the Greyhound Taxi Company, owned by a Sikh.

Sorry, I have taken enough of your valuable time, chief. I hope I did make it clear that the reference to the city in my story is not Rupar, Punjab, India. It is Yuba City, California, U.S.A.

Your local representative:

(HARI SINGH EVEREST)

Yuba City,

Dated: October 30, 1971.

## Book Review

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Barrier, N. Gerald: *The Sikhs and Their Literature* (A Guide to Tracts, Books and Periodicals, 1849-1919), 1970. (\$7.00, 153 pp.)

Manohar Book Service  
2, Daryaganj, Ansari Road  
Panna Bhawan, Delhi-6

Sole distributors for U.S.A.  
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P.O. Box 502  
Columbia, Mo. 65201, U.S.A.

By compiling this exhaustive and scholarly annotated bibliography through systematic research, Dr. Barrier has laid the foundation and has provided a model for future research in Sikh history and culture. For years to come this will serve as a basic reference book for research scholars.

Dr. Barrier compiled this book not only through visiting libraries in India, Pakistan, and England, but by visiting historically known families in Punjab who provided him with the materials which were not commonly available in libraries. He has brought to us many buried treasures.

The book deals with one of the most ignored periods of Sikh history from 1849 to 1919. This was the period just after Maharaja Ranjit Singh's demise up to the emergence of a more stable Sikh cultural identity. This period is replete with the efforts of various Sikh leaders and scholars

to maintain a separate Sikh identity at the same time incorporating the spirit of universal brotherhood. Many socio-political movements germinated during this time such as Singh Sahha and Kuka Lehar, Chief Khalsa Divian Society and many tract societies. This is a fascinating period of Sikhs struggling to be Sikhs and not necessarily struggling against a political rule. It is mostly an internal struggle, which at times is perpetuated by other religious movements in the Punjab. The interplay of these religious movements is brought alive in this short volume.

Dr. Barrier displays a remarkable skill in the organization of the book. He presents his bibliographical references in the alive context of historical perspective. The book opens with an introduction to the "Sikh Resurgence" during this period. The next four sections present listings of annotated bibliography Sikh publications by author, anonymous Sikh publications, Sikh institutional publications, and Sikh periodicals. Three appendices provide information on "Depositories of Sikh Printed Documents," "A Note on Sikh Proscribed Material," and "Selected Bibliography on Sikh History and Literature."

The reviewer wishes that similar works may be published for other periods of Sikh history, which will facilitate more scholarly topical research in depth.

R. K. Janmeja Singh

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## "About the Sikh Foundation ....."

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Founded in the year 1967, the SIKH FOUNDATION is a non-political and non-profit organization. The basic purpose of the SIKH FOUNDATION is to disseminate knowledge about the history, literature, art, culture and religion of the Sikhs. These objectives of the Foundation are undertaken by publication of books and journals, commissioning of artists, sponsoring of lectures and seminars, awarding fellowships to scholars, organizing religious functions, instituting awards and assisting in the establishment of literary, art, cultural and religious centers.

The Foundation is particularly proud in having the patronage of such eminent and dedicated sikhs as H. H. YADAVINDRA SINGH, SARDAR H.S. MALIK AND SARDAR KIRPAL SINGH NARANG. The Board of Trustees manages the activities of the Foundation with the active assistance and advice of the Advisory Panel consisting of eminent sikhs residing in various cosmopolitan cities in the U.S.A. and Canada. Furthermore, participation of sikhs and non-sikhs is solicited in efficiently executing the various authorized projects of the Foundation.

Since its inception, the Sikh Foundation, in collaboration with local Sikh organizations, has hosted visits and sponsored lectures, TV, radio and newspaper interviews by numerous Sikh scholars viz: DR. GOPAL SINGH, PROF. GANDA SINGH, SARDAR H. S. MALIK, DR. GOBIND SINGH MANSUKHANI AND SARDAR PARKASH SINGH BADAL.

In the year 1969 the Sikh Foundation undertook with the assistance of the Pacific Coast Khalsa Diwan Society the publication of a 55 page 'QUINCENTENARY BULLETIN' covering the celebration of the fifth centennial of the birth of Guru Nanak Dev Ji in various parts of U.S.A. Nearly 2000 copies of this publication

have been distributed free of cost. In 1970 the Foundation announced the publication of a REGISTER OF SIKHS IN USA AND CANADA. This register consisting of approximately two thousand individuals residing in U.S.A. and Canada with a photograph of the head of the family is being published. Copies of this register are available and a second edition is planned in the year 1973-74.

In the year 1971, the Foundation announced its decision to publish a quarterly journal—THE SIKH SANSAR. The inaugural issue of the SIKH SANSAR was published in March 1972. The Editorial Board of the journal has enlisted some of the greatest scholars of Sikh culture on its editorial advisory board. Furthermore, the Sikh Foundation has announced the publication of a book entitled THE HISTORY AND RELIGION OF SIKHS by PROF. GANDA SINGH. This book is scheduled for printing during the years 1972-73.

During the past five years the Sikh Foundation has assisted various local Sikh communities on specific projects and has provided financial contributions to THE SIKH CULTURAL SOCIETY, New York, THE SIKH CULTURAL SOCIETY, Washington, THE SIKH TEMPLE, Yuba City, THE PACIFIC COAST KHALSA DIWAN SOCIETY, STOCKTON, and SIKH CENTER, San Francisco.

The Board of Trustees of the Foundation is at present embarked on developments of a five year plan and various exciting projects are under consideration. This five year plan is scheduled to be formulated by the end of 1972.

In its most ambitious and exciting hopes and plans of the Sikh Foundations, it earnestly solicits the advice, assistance and financial contributions of all Sikhs and sympathizers.

*N. S. Kapany  
President*



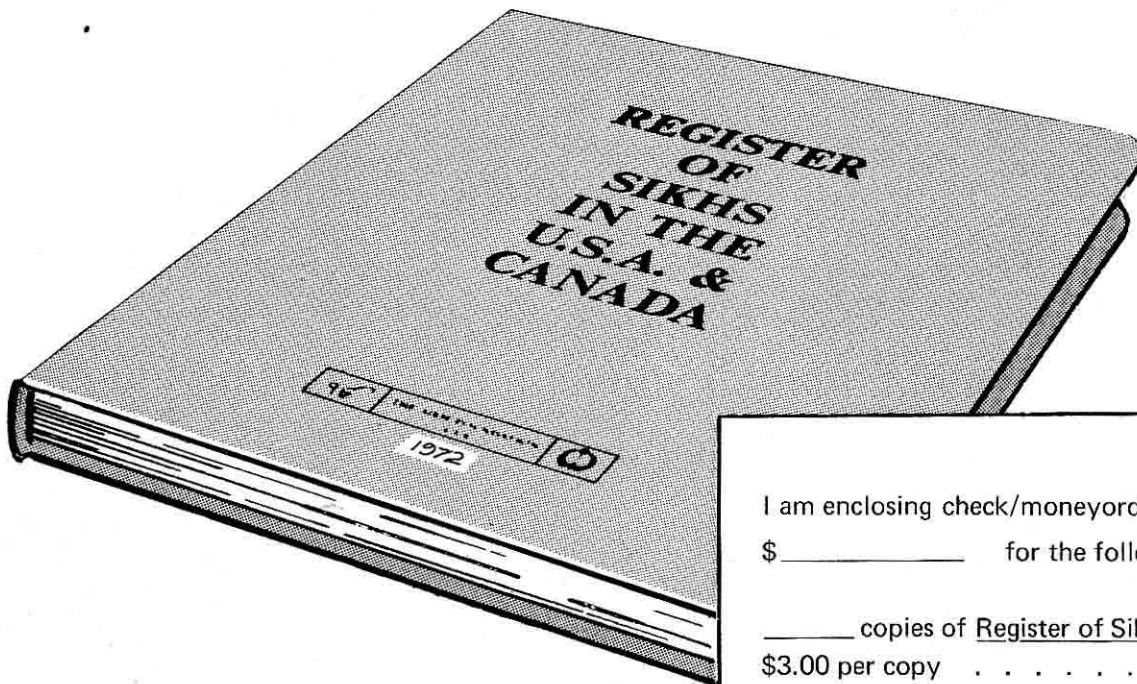
## Instructions to Authors

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1. All materials to be submitted for publication in SIKH SANSAR must be original and pertain to the fundamental religious precepts, the history, religion, and culture of the Sikhs.
2. The material should be typewritten, double-spaced, preferably on 8½" x 11" paper.
3. The article should be about four to ten typewritten pages. In exceptional circumstances longer articles which could be serialized to appear in consecutive issues would be considered.
4. All articles must contain an abstract which describes in encapsulated form the contents of the article.
5. References to material on which the contents of the article are based should be included to enable the reader to locate this material if he so desires. The authors should take special care to see that as many pertinent publications as possible are referenced.
6. If a photograph is to be included in the manuscript, two black and white glossy prints of high contrast and clarity must be supplied.
7. Acceptance of the manuscript will depend upon the originality, clarity of presentation, and scholarly approach to the subject.
8. At this point in time no payment for the material published in SIKH SANSAR is envisaged.
9. All manuscripts must be mailed to the Chief Editor, SIKH SANSAR, P.O. Box 727, Redwood City, California 94064.
10. A brief biographical sketch of the author and list of his other publications should also be included.
11. All the original material published in SIKH SANSAR will be copyrighted; accordingly, prior written permission would be necessary for reprinting elsewhere.

*Editor*

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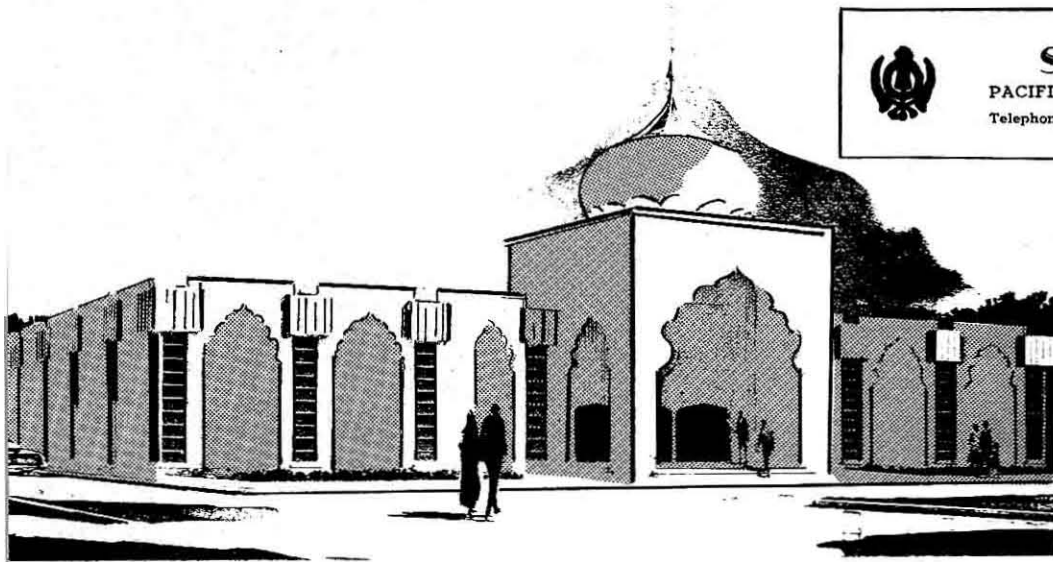
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